



BHĀGAVATA PRADĪPIKĀ

May 2018 | Issue 11

Bask in the Illumination of the Bhāgavatam

A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhagavatam

Dedicated to His Divine Grace
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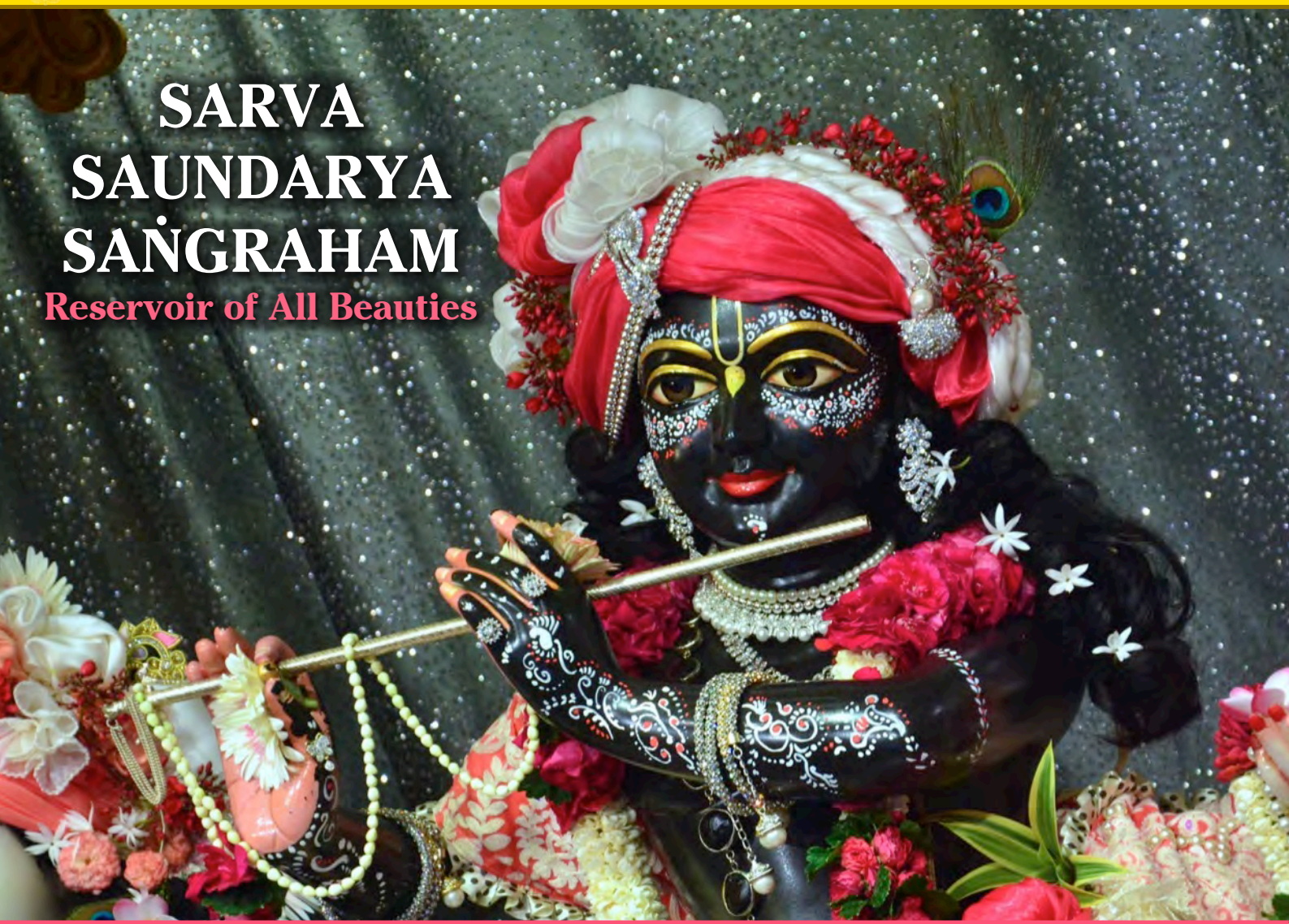
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RESERVOIR OF ALL BEAUTIES



SARVA SAUNDARYA SAṄGRAHAM

Reservoir of All Beauties



The enchanting beauty of Kṛṣṇa's form and character is the source of relish and refuge for all.

Eyes Naturally Look For Beauty

The Supreme Lord Kṛṣṇa is always joyful and so is the living entity, His part and parcel. Every person is naturally characterized by his pleasure seeking propensity, *ānandamayo bhyāsāt* (*Vedānta-sūtra* 1.1.12). In one's attempts to peruse pleasure in this world, most people try to bring their senses in contact with enjoyable sense objects. Thus naturally, one's eyes look for beautiful things and people, nose searches for sweet smell, ears chase for enchanting music, tongue yearns to taste delicious items and skin seeks soft or hard touch. Of these the urge of the eyes to see beauty is special. Many times, even before most other senses come in contact with a certain a sense object, eyes look at it. Impressive looks inspire one to interact with people or things.

Satiable Beauty Vs. Insatiable Beauty

In this world, we certainly see beauty in the nature, objects and people. However, as the seasons change nature loses its beauty, as time progresses things become less attractive and as the age increases people lose their physical charm. Śrīla Prabhupāda writes, "Anything material seen for a number of times ultimately becomes unattractive by the law of satiation (SB 1.11.25 P)." The beauty in this material world is subject to deteriorate with time, because everything here is inherently temporary, although real.

Then, is there a permanent beauty by which one never becomes satiated? Yes, the scriptures inform us of an eternal spiritual world where the people and objects are eternally fresh and beautiful. Śrīla Prabhupāda writes, "The law of satiation acts materially, but there is no scope for it in the spiritual realm (SB 1.11.25 P)." Never will that beauty deteriorate by the passage of time, because the influence of time is conspicuous by its absence in the spiritual world presided by the Supreme Lord Kṛṣṇa. Kṛṣṇa's insatiable beauty is described as follows:





*nityam nirīkṣamāṇānām yad api dvārakaukasām
na vitṛpyanti hi dṛṣaḥ śrīyo dhāmāṅgam acyutam*

The inhabitants of Dvārakā were regularly accustomed to look upon the reservoir of all beauty, the infallible Lord, yet they were never satiated. (SB 1.11.25)

Entangling Beauty Vs. Elevating Beauty

Things that appear beautiful need not be beneficial for us. The material beauty is temporary and spiritual beauty is eternal. To believe that a temporary thing could give us permanent happiness is deceptive. Therefore, the scriptures repeatedly mention that attachment to the temporary beauty in this world is entangling and binds one to the cycle of repeated birth and death.

The Supreme Personality of Godhead Kṛṣṇa is eternally full in six opulences – strength, fame, wealth, knowledge, beauty and renunciation (*Viṣṇu Purāṇa* 6.5.47). Every living entity, in his pure state is attracted to that eternally beautiful person Kṛṣṇa. In the conditioned state that attraction is diverted to the material beauty that is in turn a reflection of spiritual beauty. *Bhakti yoga* consists of worshipping the transcendently beautiful Kṛṣṇa and thus elevate oneself from this material realm to the spiritual realm. Thus the temporary material beauty is satiable and entangling while the permanent spiritual beauty is insatiable and elevating.

Kṛṣṇa, The Embodiment of Beauty

The very word *kṛṣṇa* means "the all-attractive one." Kṛṣṇa, the Supreme personality of Godhead, is the origin of entire creation and thus is source of all beauties in both the material and the spiritual worlds. Being the ultimate origin of all beauties, Kṛṣṇa Himself is supremely beautiful. All beauties in the entire cosmic manifestation put together manifests in His personality. Thus Kṛṣṇa is the collection of all beauties (*sarva-saundarya-saṅgraham*, 4.24.45). His unparalleled spiritual beauty is repeatedly and elaborately described in Vaiṣṇava scriptures like *Śrīmad-Bhāgavatam*. The beauty of Kṛṣṇa's form enchants men, women, animals, demigods, His incarnations and everyone including His own self (*ātma-paryanta-sarva-citta-hara*, CC Madhya 8.143).

Śrīla Prabhupāda writes, "Those who are artists, overtaken by the beautiful creation, should better see to the beautiful face of the Lord for complete satisfaction. The face of the Lord is the embodiment of beauty. What they call beautiful nature is but His smile, and what they call the sweet songs of the birds are but specimens of the whispering voice of the Lord." (SB 1.11.26 P)





Lord Śiva thus adores the transcendental form of Kṛṣṇa, whose sight satisfies all the senses.

*darśanam no didṛkṣūṇām
dehi bhāgavatārcitam
rūpam priyatamaṁ svānām
sarvendriya-guṇāñjanam*

My dear Lord, I wish to see You exactly in the form that Your very dear devotees worship. You have many other forms, but I wish to see Your form that is especially liked by the devotees. Please be merciful upon me and show me that form, for only that form worshiped by the devotees can perfectly satisfy all the demands of the senses. (SB 4.24.44)

Beauty of Kṛṣṇa's Form

Lord Kṛṣṇa is always youthful and every limb of His body is properly formed, free from defect (*taruṇam ramaṇīyāṅgam*, SB 4.8.46). Several devotees in the *Bhāgavatam* praise His beauty while offering their prayers. For instance, Śrīmatī Kuntīdevī compared Kṛṣṇa's various limbs to beautiful lotuses:

*namaḥ paṅkaja-nābhāya
namaḥ paṅkaja-māline
namaḥ paṅkaja-netrāya
namas te paṅkajāṅghraye*

My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses. (SB 1.8.22)

Different Forms for Different Devotees

Śrīla Prabhupāda writes, "There are millions of forms of the Lord, but they are one Absolute. As stated in the *Brahma-saṁhitā*, *advaitam acyutam anādim ananta-rūpam*: [Bs. 5.33] all the different forms of the Lord are one, but some devotees want to see Him in the form of Rādhā and Kṛṣṇa, others prefer Him as Sītā and Rāmacandra, others would see Him as Lakṣmī-Nārāyaṇa, and others want to see Him as four-handed Nārāyaṇa, Vāsudeva. The Lord has innumerable forms, and He appears in a particular form as preferred by a particular type of devotee." (SB 3.28.29 P)

Śrīla Prabhupāda writes, "When one is attracted by the transcendental beauty of Rādhā and Kṛṣṇa, he is no longer attracted by material feminine beauty. That is the special significance of Rādhā-Kṛṣṇa worship." (SB 3.31.38 P)

Kṛṣṇa's form in Vṛndāvana

All the forms of the incarnations of Kṛṣṇa are beautiful, but Kṛṣṇa in Vṛndāvana is most enchanting of all the *Viṣṇu-tattva* forms. "Wearing a peacock-feather upon His head, blue *karṇikāra* flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayanti garland, Lord Kṛṣṇa exhibits His transcendental form as the greatest of dancers as He enters the forest of Vṛndāvana, beautifying it with the marks of His footprints. He fills the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories." (SB 10.21.5)



Always Youthful

Kṛṣṇa is ever youthful. Even when He was on the battlefield of Kurukṣetra, when He was more than hundred years old, He looked like young man.

The age of a person from his birth up to the fifth year is called *kaumara* age; from the fifth year to the tenth year, it is called *pauganḍa* age; and from the tenth to fifteenth year, it is called *kaiśora* age. Beyond fifteen years, one comes to *yauvana*. These calculations are different in the case of Kṛṣṇa, when He appeared in this world. Kṛṣṇa completed His *kaumāra* age in three years and four months while staying in Mahāvana, and when He was the age of six years and eight months, He completed His *pauganḍa* age staying at Vṛndāvana. Untill his tenth year He experienced *kaiśora* age while living in Nandīśara. In the seventh month of the tenth year He went to Mathurā. Therefore the tenth year was the end of Kṛṣṇa's *kaiśora* age, but thereafter He remained at the same age. (SB 10.45.3 P)

Six aspects of Kṛṣṇa's beauty

The ladies of Mathurā described Kṛṣṇa's beauty in six ways and they praised the fortune of the *gopīs* of Vṛndāvana who regularly see His beauty (SB 10.44.14):

*gopyas tapaḥ kim acaran yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvaṁ ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śriya aiśvarasya*

1. *lāvaṇya-sāram* – the essence of all loveliness. Kṛṣṇa's moonlike face is the drinking vessel for eyes which hanker after all that is beautiful (*pāna-pātraṁ mukhaṁ dṛśām*, SB 1.11.26).
2. *asamordhvaṁ* – unequalled or unsurpassed. Even the Nārayaṇa expansions in the Vaikuṇṭha planets or other incarnations of the Lord are not as beautiful as Kṛṣṇa.
3. *ananya-siddham* – self-perfect. Kṛṣṇa doesn't acquire this beauty from another source, but it is innate eternally in Him.
4. *dṛgbhiḥ pibanty anusavābhinavaṁ* – ever-fresh, by drinking His beauty with one's eyes, it constantly appears new.
5. *durāpam* – difficult to obtain. Kṛṣṇa's beauty is not accessible by any substandard religious paths, but He is attained only by pure devotion (*bhakti*) unto Him.
6. *ekānta-dhāma yaśasaḥ śriya aiśvarasya* – that loveliness is the only abode of beauty, fame and opulence.



The Deity Form

Such beauty of Kṛṣṇa described in the *sāstra* is accessible to a practitioner of *bhakti-yoga* in the form of the holy Deity in the temple installed by the prescribed processes. Śrīla Prabhupāda writes, "The Deity in the temple is the *arcā* incarnation of the Personality of Godhead, and thus the Deity is identical with the Lord in all respects. He responds to the proportion of the devotee's affection for Him." (SB Introduction)

Beauty of Kṛṣṇa's Character

Beautiful forms inspire *attraction*, but *attachment* and *affection* are developed more because of beautiful characteristics. Although physically attractive, if someone doesn't have good qualities and attitude, people are not inclined to maintain a relationship with him. But if someone is beautiful both in his form and character, relationship with him is most enlivening. Kṛṣṇa's form is exquisitely beautiful, and so is His divine character. *Śīlaṁ sarva-janānurañjanam*: Kṛṣṇa's character is satisfying to all kinds of living entities (CC *Madhya-līlā* 17.210).

Studying Kṛṣṇa's physiognomy from the *Bhāgavatam* is most awe-striking and hope giving for spiritual seekers. Kṛṣṇa's character is filled with divine qualities of



compassion, truthfulness, tolerance, gentleness, humility and so on. Nārada Muni describes the beauty of Kṛṣṇa's form and qualities in the following manner:

*taruṇam ramaṇīyāṅgam
aruṇoṣṭheksaṇādharam
pranatāśrayaṇam nṛmṇam
śaraṇyam karuṇārṇavam*

The Lord's form is always youthful. Every limb and every part of His body is properly formed, free from defect. His eyes and lips are pinkish like the rising sun. He is always prepared to give shelter to the surrendered soul, and anyone so fortunate as to look upon Him feels all satisfaction. The Lord is always worthy to be the master of the surrendered soul, for He is the ocean of mercy. (SB 4.8.46)

Kṛṣṇa's Compassionate Descents

Although Kṛṣṇa punishes the miscreants and reestablishes religion, the main purpose of His descent is to reciprocate with His devotees. All the forms that Kṛṣṇa manifests in this world are filled with compassion for His devotees (SB 3.28.29 *bhṛtyānukampita-dhiyeha grhīta-mūrteḥ*).

Kṛṣṇa's Merciful Glance and Smile

Kṛṣṇa's beautiful eyes are always accompanied with His merciful glances and reassuring smiles, enlivening His devotees who seek His shelter.

*tasyāvalokam adhikam kṛpayātighora-
tāpa-trayopasaṁmanāya nisṛṣṭam akṣṇoḥ
snigdha-smitānugūṇitam vipula-prasādam
dhyāyec ciraṁ vipula-bhāvanayā guhāyām*

The yogīs should contemplate with full devotion the compassionate glances frequently cast by the Lord's eyes, for they soothe the most fearful threefold agonies

of His devotees. His glances, accompanied by loving smiles, are full of abundant grace. (SB 3.28.31)

Śrīla Prabhupāda writes, “As long as one is in conditional life, in the material body, it is natural that he will suffer from anxieties and agonies. Sometimes disturbances come, but the agonies and anxieties of the devotees are at once mitigated when they think of the Supreme Personality of Godhead in His beautiful form or the smiling face of the Lord. The Lord bestows innumerable favors upon His devotee, and the greatest manifestation of His grace is His smiling face, which is full of compassion for His pure devotees.” (SB 3.28.31 P)

*hāsaṁ harer avanatākhila-loka-tivra-
śokāśru-sāgara-viśoṣaṇam atyudāram*

The most benevolent smile of Lord Śrī Hari dries away the ocean of tears caused by intense grief for all those who bow to Him. (SB 3.28.32)

Giving Credit to Devotees

Another wonderful aspect of Kṛṣṇa's character is that He gives more credit to His devotees than He takes for Himself. Therefore, Kṛṣṇa is described as *bhaktānām māna-vardhanaḥ* – “One who increases the fame of His devotees” (SB 3.24.30) and *prabhava sarva-sātvatām* – “One who expands the influence of devotees” (SB 4.30.24).





While elaborating on the phrase “*sarva-saundarya-saṅgraham*,” in SB 4.24.45, Śrīla Prabhupāda comments, “Both materialists and spiritualists can enjoy the beauty of the Lord. Because the Supreme Lord attracts everyone, including demons and devotees, materialists and spiritualists, He is called Kṛṣṇa. Similarly, His devotees also attract everyone. As mentioned in the *Sad-gosvāmī-stotra: dhīrādhīra-jana-priyau*—the Gosvāmīs are equally dear to the *dhīra* (devotees) and *adhīra* (demons). Lord Kṛṣṇa was not very pleasing to the demons when He was present in Vṛndāvana, but the Six Gosvāmīs were pleasing to the demons when they were present in Vṛndāvana. That is the beauty of the Lord's dealings with His devotees; sometimes the Lord gives more credit to His devotees than He takes for Himself. For instance, on the Battlefield of Kurukṣetra, Lord Kṛṣṇa fought simply by giving directions. Yet it was Arjuna who took the credit for fighting. *Nimitta-mātram bhava savyasācin*: “You, O Savyasācī [Arjuna], can be but an instrument in the fight.” (BG 11.33) Everything was arranged by the Lord, but the credit of victory was given to Arjuna. Similarly, in the Kṛṣṇa consciousness movement, everything is happening according to the predictions of Lord Caitanya, but the credit goes to Lord Caitanya's sincere servants. Thus the Lord is described herein as *sarva-saundarya-saṅgraham*.”

Kṛṣṇa defeated Jarāsandha seventeen times along with thousands of his armies. However, Kṛṣṇa gave the credit of killing Jarāsandha to Bhīma, one of His dear devotees. While Lord Rāma made a bridge to Lanka, Hanumān just jumped across the ocean. Although Lord Rāma, being the Supreme Personality of Godhead is very much aware of Sītadevī's whereabouts, He depended on Hanumān to find Her, in the most beautiful section of Rāmāyaṇa called the Sundarakāṇḍa. Thus Hanumān's glories are declared to the whole world.

Conclusion

Thus the beauty of Kṛṣṇa's transcendental form and character attracts the hearts of everyone. The subject matter of Kṛṣṇa's beauty is very expansive and in this short article only a few glimpses are mentioned. Knowing and meditating on Kṛṣṇa's forms and character are pleasing to the mind and senses and so spiritually uplifting and enlivening. ☀

VERSE OF THE MONTH

KṚṢṆA'S BEAUTY FULFILLS ALL VISUAL DESIRES

śrī-rukmiṇy uvāca

śrutvā guṇān bhuvana-sundara śṛṇvatām te
nirviśya karṇa-vivarair harato 'ṅga-tāpam
rūpaṁ dṛśāṁ dṛśimatām akhilārtha-lābhaṁ
tvayy acyutāviśati cittam apatrapaṁ me
(SB 10.52.37)

Śrī Rukmiṇī said [in her letter to Kṛṣṇa, as read by the brāhmaṇa]: O beauty of the worlds, having heard of Your qualities, which enter the ears of those who hear and remove their bodily distress, and having also heard of Your beauty, which fulfills all the visual desires of those who see, I have fixed my shameless mind upon You, O Kṛṣṇa.





Question: What is the difference in the concept of oneness between the part and whole as per the Māyāvādī philosophers and Vaiṣṇava philosophers? (By Ganesh)

Answer: According to Vaiṣṇava philosophy, to be one with the Supreme Lord means to be one with the interest of the Lord. Becoming one with the Supreme Lord does not imply becoming as great as the Supreme Lord. The part is never equal to the whole. The living entity is always a minute part. (SB 3.21.31 P)

According to the Māyāvādī philosophers, the living entity in illusion considers himself part and parcel although he is actually one and the same as the supreme whole. This theory is not valid. The oneness of the whole and the part is in their quality. The qualitative oneness of the small and large portions of the sky does not imply that the small sky becomes the big sky. (SB3.15.33 P)

The Supreme Lord is the master and living entity is the servant. However, in the transcendental world, the servant and master are one. That is the absolute platform. Although the relationship is servant and master, both the servant and the served stand on the same platform. That is oneness. (SB 3.32.11 P)

The oneness of Māyāvādī philosophers is in losing their identity whereas the oneness of Vaiṣṇava philosophers is in serving the Supreme Lord keeping their identity of lover, parent, friend or servant.

Question: At the end of their lives the Pāṇḍavas became oblivious to each other and specially to their wife, Draupadī, and left home. How to understand this neglectful behaviour of them? (By Vikrant)

Answer: In those days, the training and education was so imparted, and a respectable person like Mahārāja Yudhiṣṭhira had to leave all family connection for self-realization and going back home, back to Godhead. No king or respectable

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gentleman would continue family life till the end, because that was considered suicidal and against the interest of the perfection of human life. So at proper time he left everything behind and remembering Lord Kṛṣṇa, he went towards the north. (SB 1.15.44 P)

The younger brothers of Mahārāja Yudhiṣṭhira were already obedient followers of the great Emperor, and they had sufficiently been trained to know the ultimate goal of life. They therefore decided to follow their eldest brother in rendering devotional service to Lord Śrī Kṛṣṇa. (SB 1.15.45)

When flying an airplane, one cannot take care of other planes. Everyone has to take care of his own plane, and if there is any danger, no other plane can help another in that condition. Similarly, at the end of life, when one has to go back home, back to Godhead, everyone has to take care of himself without help rendered by another. The help is, however, offered on the ground before flying in space. Similarly, the spiritual master, the father, the mother, the relatives, the husband and others can all render help during one's lifetime, teaching one how to cross the ocean of birth and death, but while crossing the sea one has to take care of himself and utilize the instructions formerly received. Draupadī had five husbands, and no one asked Draupadī to come with him; Draupadī had to take care of herself without waiting for her great husbands. And because she was already trained, she at once took to concentration upon the lotus feet of Lord Vāsudeva, Kṛṣṇa, the Personality of Godhead. Thus, she also received the same result as her husbands (SB 1.15.50 P)

Mail us at pradipika@vidyapitha.in your questions on Śrīmad-Bhāgavatam. Answers to shortlisted questions shall be published in the next issue of Bhāgavata Pradīpikā.

QUIZ CORNER



Suggest an
ATTRACTIVE CAPTION
for this image based on
Srimad Bhagavatam.

Mail your caption to pradipika@vidyapitha.in with "May Quiz Corner" in the subject. The best caption along with the your name will be published in the next issue.

Answer for March Quiz Corner: NRSIMHA

First 3 Winners: Pranjal, Amruta Gauranga Das
Beenoo Yadav



**BHĀGAVATA
PRADĪPIKĀ**

Bask in the Illumination of the Bhāgavatam

Without being an expansion of Kṛṣṇa, nothing can be attractive. Whatever is attractive within the cosmic manifestation is due to Kṛṣṇa. Kṛṣṇa is therefore the reservoir of all pleasure. (SB 10.14.56 P)



Another gopī looked with unblinking eyes upon His lotus face, but even after deeply relishing its sweetness she did not feel satiated, just as mystic saints are never satiated when meditating upon the Lord's feet. (SB10.32.7 V)



For those who have accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoof-print. (SB 10.14.58 P)



When a person is fatigued, if he sees a lotus flower, all his fatigue can be immediately reduced to nil. Similarly, when an aggrieved person sees the lotus face of the Supreme Personality of Godhead, immediately all his grief is reduced. (SB 4.8.23 P)

ANALOGY ARENA

The luster of His toenails, which are brilliantly prominent, resembles the light of the moon. If a yogī looks upon the marks of the Lord's sole and on the blazing brilliance of His nails, then he can be freed from the darkness of ignorance in material existence. (SB 3.28.21 P)



Just see the lotus face of Kṛṣṇa as He darts around His foe! That face, covered with drops of perspiration brought on by the strenuous fight, resembles a lotus covered with dew. (SB 10.44.11 V)



The personified Vedas pray that the Gopīs' have fully absorbed their minds in meditation on Lord Kṛṣṇa's powerful arms, which are like the bodies of great serpents. We want to become just like them and render service to His lotus feet. (SB 10.32.13 P)



When a devotee surrenders to Lord Kṛṣṇa and becomes a lover of the Lord by direct realization of Kṛṣṇa's all-attractive nature, the Lord makes His residence in the clean heart and mind of such a pure devotee. (SB 1.2.55 P)





BHĀGAVATA PRAVĀHA

The Flow of Śrīmad-Bhāgavatam



SEEKING OPPORTUNITY IN DISASTER

[Śrīmad-Bhāgavatam, Canto 3 Chapters 1-3]

At the end of second Canto, Sūta Gosvāmī was going to explain about Pādma-kalpa to the sages of Naimiṣāranya (2.10.47). However, Śaunaka Ṛṣi inquired about the Vidura-Maitreya conversation, about which the sages had heard in 1.13.1. So Sūta Gosvāmī replies by quoting Śukadeva Gosvāmī who had already explained this subject matter to Mahārāja Parīkṣit. He describes about the circumstances leading to Vidura's leaving Hastināpura, his pilgrimages, subsequent meeting with Uddhava, Vidura's enquiries and Uddhava's corresponding response (3.1-3.3).

Vidura Insulted

Śukadeva Gosvāmī, considering that the questions of Parīkṣit (asked in 2.8) were previously asked by Vidura to Maitreya, starts to narrate the events leading to the conversation between Vidura and Maitreya. He says, “Dhṛtarāṣṭra and party committed great atrocities upon the sinless Pāṇḍavas. Dhṛtarāṣṭra who lost even the last farthing of piety did not respect the nectarean words of Kṛṣṇa. On being consulted, the expert Vidura strongly advised Dhṛtarāṣṭra to return the legitimate share of Pāṇḍavas who had Lord Kṛṣṇa on their side. He further strongly said to get rid of his offensive son Duryodhana, who is envious of Kṛṣṇa, for the benefit of the family. Hearing this, Duryodhana became swollen with anger and insulted Vidura with undesirable words. He shouted – ‘Who has called this *dasi-putra* here? He betrays those upon whom he subsisted and spies in the enemy's interest. Drive him from the palace with only his breath.’”

Vidura's Mature Response

Struck by the sharp words, Vidura leaves his brother's palace without being sorry. He understands the influence of Lord's 'external' energy on Duryodhana who was heading towards his own ruination. At the same time, he sees how Lord's 'internal' energy was helping him to

engage fully in devotional service. Thinking himself unfit to associate with the Supreme Lord at once, due to the lack of piety because of his sinful association, he decides to travel to holy places to achieve greater piety, in order to advance nearer to the Lord. Being dressed as mendicant, unseen by relatives, he travels alone, thinking only of Kṛṣṇa. He sleeps on the earth and performs vows only to please his beloved Lord Hari. Vidura then reaches Prabhāsa-kṣetra. At that time Mahārāja Yudhiṣṭhira has gained control over the earth. Vidura grieves for his dead relatives and silently proceeds towards the west. He visits all the 11 places of pilgrimage on the bank of river Saraswati.

Vidura's Meeting With Uddhava

Passing through various provinces, Vidura finally reaches the bank of the Yamunā where he meets Uddhava. He affectionately embraces the dear friend of Kṛṣṇa and inquires about the wellbeing of the Yadus. He says, “Lord Kṛṣṇa has appeared in the family of the Yadus to show mercy to the surrendered rulers. Therefore, please chant the glories of the Lord, who is glorified in the holy places. I have bathed almost in all holy places, now please bathe me in the holiest place, Kṛṣṇa, by chanting His glories.”



Exalted Uddhava

Uddhava, thus being inquired about Kṛṣṇa, becomes filled with excessive anxiety at the remembrance of the Lord. From his childhood he was absorbed in worshiping Kṛṣṇa, so much so that when his mother would call him for breakfast, he would not wish to have it. His devotion did not slacken even in old age. For about a *muhurta* he remains silent, unable to speak anything. Seeing the symptoms of Uddhava's bliss, Vidura understands that he has perfected his love for the Lord. Uddhava soon comes back to the human plane and speaks to Vidura in a pleasing mood.

The Sun of Kṛṣṇa Has Set

Uddhava informs Vidura about the disappearance of Lord Kṛṣṇa from this universe. He compares the disappearance of Kṛṣṇa with the setting of the sun. The sun sets in one hemisphere while simultaneously rising in the other, similarly when Kṛṣṇa disappears in one universe, He appears in another universe and performs His eternal pastimes. Just as fish considers moon as one amongst them, or something illuminating and nothing more, similarly the Yadus could not identify Lord Hari as the Personality of Godhead. Although Yadus were highly learned and experts in psychic study, they could understand the Lord only partially – as Paramātmā, and not as Bhagavān. Still Yadus are glorious, because they had the opportunity to associate with the Lord and serve Him.

Uddhava's Overwhelming Remembrance of Lord Kṛṣṇa

The Lord appears by His internal potency, in His eternal form, which is just suitable for human pastimes that astonish even Lord Viṣṇu. Thus His form is the ornament of all ornaments. Uddhava reminds Vidura that he has directly seen the auspicious beauty of Kṛṣṇa in the Rājasūya yajña where all the demigods concluded that the beauty of Kṛṣṇa surpassed the dexterity of Brahmā in creating beautiful objects. Uddhava feels pained at heart by the bewildering and contradictory behaviour of the Lord. Though all-powerful, He fled from Mathurā, and lived in Vraja out of fear of Kāṁsa and later begged pardon from His parents for His inability to serve them. Uddhava feels separation by remembering the merciful Lord who showed compassion even to those who acted inimically. He gave liberation to the envious Śiśupāla and gave the position of motherly nurse to the envious and unfaithful Pūtānā who came to kill Him with her poisoned breast. Although Vidura asks about Lord's disappearance, Uddhava begins to narrate the pastimes of Kṛṣṇa from His birth, as devotees generally do not like to discuss about His disappearance.



Kṛṣṇa's Pastimes in Vraja

Kṛṣṇa was born to Vasudeva and Devaki at the request of Brahmā for the welfare of the earth. Vasudeva brought Kṛṣṇa to Vrindavana out of fear of Kāṁsa where He stayed for eleven years with Baladeva like a covered flame. To Vrajavāsīs, He was their darling child Kṛṣṇa but when demons attacked He killed them like a lion cub. While herding cows He played His flute and enlivened the Gopas. He drove away Kāliya and gave a lesson to Indra by stopping Indra-pūjā. As the central beauty of the assembly of women, He performed *rāsa-līlā*, by attracting the Gopīs with His flute in the moonlit night.

Kṛṣṇa's Later Pastimes

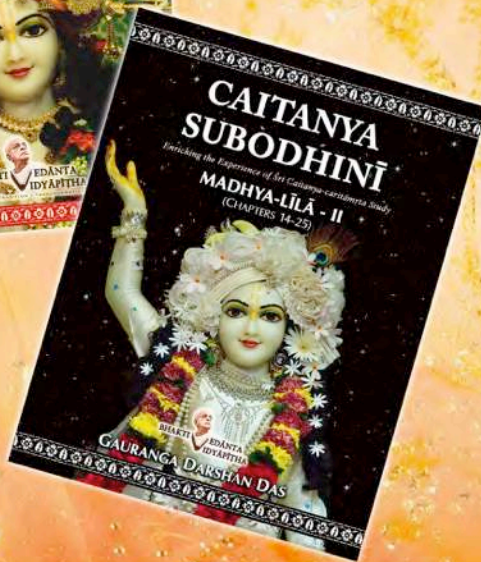
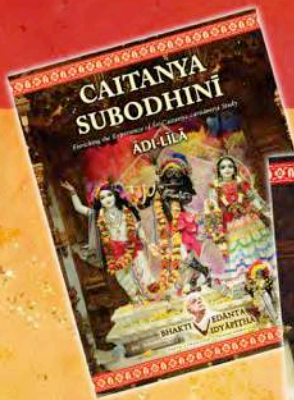
To give pleasure to Their parents, Kṛṣṇa and Balarāma went to Mathurā and killed Kāṁsa. He learned Vedas from Sandipani Muni by hearing only once and offered him *Guru-daksina* by bringing back his dead son. He won over princess like Rukmiṇī and Nāgnajitī and also married 16000 princes after killing Narakasura who has kidnapped them. He enjoyed His pastimes with the Yadus and at night, He enjoyed conjugal love with His queens. The Lord arranged for the killing of the strong kings whose armies made the earth tremble, in the Battle of Kurukṣetra. He established Mahārāja Yudhiṣṭhira as the emperor of the earth, to shoe the ideal of administration. Then the Lord planned and predicted the disappearance of Yadus who were still an unbearable burden for the earth. Once the princes of the Yadu and Bhoja dynasties made the great sages angry with their joking. Thus, as desired by the Lord, the sages cursed them.

To be continued...



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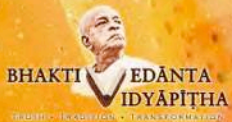
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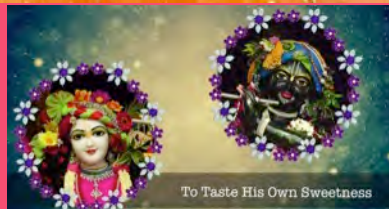
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NOMENCLATURE

SB: Śrīmad-Bhāgavatam

CC: Śrī Caitanya-caritāmṛta

BG: Bhagavad-gītā

BS: Brahma-saṁhitā

1.1.1: Canto 1, Chapter 1, Verse 1

1.1.1 P: From Śrīla Prabhupāda's purport to SB 1.1.1 (If it is beyond Canto 10 Chapter 13, it is from the purport of Śrīla Prabhupāda's disciples)

1.1.1 V: From Śrīla Viśvanātha Cakravartī Ṭhākura's commentary on SB 1.1.1.

PUBLISHED BY

Bhaktivedānta Vidyāpīṭha Research Center, ISKCON Govardhan Eco Village (GEV), Galtare, Hamrapur (P.O), Wada (Taluka), Palghar (District), Maharashtra, India, 421303.

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